/42 cont'd/
we did not have the opportunity to taste it. Their chopsticks, bowls, trays, and dishes are of the same kind as those of the Chinese. Their method of maintaining potable water is also worth noting. High in the mountains where the Miao live, there are no streams. Even small ditches are rarely to be found. Except for rain water, ordinary drinking water is hard to come by. Hence their water supply largely depends on small springs high up in the mountains from which the water is conducted downward by bamboo tubes joined together. These springs are not copious and drop by drop it flows down the bamboo tubes. The people who take the water just put a bamboo bucket (made of rather bulky bamboo, and about three or four ch'ih high) under the lower end of the bamboo tube. When the bucket is full of water, they carry it back home and put the water into large jars. /43/ Since the springs are very small, and dirt often gets into the water, it is unusually impure, and an outsider easily gets sick by drinking it.

The men like to smoke and drink wine. There are women who drink wine; there are none who smoke. The tobacco smoked is of two kinds—the cut, pipe tobacco and tobacco leaves. They usually use a water pipe made of bamboo tubes for smoking. Cigarettes are not very popular. They are very careful drinkers, and it is unusual to see anyone drink to the point of becoming intoxicated. Except at feasts, drinking is not a daily habit. Betel-nut chewing is a favorite practice.

2. Clothing

Miao men's clothing is very simple. On the upper body is worn a short coat with a large lapel which opens on the right side. The coat either has a collar or is collarless and has three or four buttons. The long pants worn on the lower body are the same as those of the Chinese. Miao men generally shave the hair all around, leaving only a small circle on the top of the head or a queue which is rolled around the head. The forehead is sually covered with a long folded kerchief. Boys wear small mellon caps and usually go barefoot in the daytime and wear wooden slippers at night.

/138 cont'd/

Third month, fourth day. (Thursday)

164 Yüan-chiung had to get up over ten times last night because of dysentery. He cannot eat and feels so weak and depressed that it worries me. For the past two or three days my throat has been unusually parched, and today when I talk sometimes I can't make a sound. We suspect that our ailments have been caused by the impure drinking water. As the Miao live high in the mountains with
●312 no streams and rivers around, all the drinking water has to be gathered from bamboo pipes in which water drop by drop is led down from the mountain tops and therefore is very dirty. We feel this is no proper place for us to stay any longer and have decided to return to Ta-ch'i immediately. But the rain has kept us from starting our
OOF trip. I have spent the day in copying a number of Miao songs and legends and trying to learn the style of singing Miao songs. That the outcome of not going today was to be able to gather this unexpected material made me very happy.

527 At night the villagers gathered and contributed money and rice to have a banquet, and this was the end of the chung jen chai.

Third month, fifth day. (Friday)

OOF At three o'clock in the morning I was awakened from my dreams by Yüan-chiung. He said that his dysentery was not over, and he could not hang on in this place any longer and wished to leave Ang-chi for Pao-t'ing in the morning. After some deliberation, we decided to leave here to return to Ta-ch'i first, and there we would decide whether or not to go to Pao-t'ing, depending on his condition. As our plans would be considerably affected once we left Pao-t'ing, we had to think it over rather carefully.

484 Around ten o'clock in the morning, we started to leave Ang-
[493] chi to return to Ta-ch'i, braving a heavy rain. The Miao prepared
[134] a sedan chair for Yüan-chiung, and I followed closely on foot. Because of the all-day rain mountain leeches were everywhere. How many times they climbed up my legs and filled their stomachs with my blood before I discovered them!

/29 cont./

133 reaches Yen-meng and Ch'e-t'ou where the Yu-lo Ch'i, the Huang-an Ch'i, and the T'un-szu Ch'i tributaries joint it from the west. Finally it flows past Shih-yang-shao and enters Ma-yang-chiai, and reaches Kao-ts'un, where it empties into the Ch'en Chiang River.

[131] Topography. (Illus. 2). — Topographically, the Miao area may be divided into two natural regions. The northwestern section can be called the La-erh plateau region; the southeastern section is the region where the rivers flow down. Although the plateau rises about 700 kung ch'ih above sea level, on it there are a great many small basins, with many springs and ponds [192] good for irrigation. The Miao call such small basins p'ing /a plain/, t'ang /a pond/, or ch'ung. The best known among these is the Pao-mu-ying-p'ing, about 70 li north /30/ of Feng-huang-ch'eng /city/. Surrounded by mountains, this level area measures five to six li in length and three to four li in width, [312] and has seven or eight spring-fed ponds, supplying ample drinking water. It is the largest basin on the plateau. Ya-pao-chai [433] (Illus. 7),[1] situated in the Ya-pao-shan mountains, about 93 li [241] north of Feng-huang-ch'eng, is very high and cold. It has several fish ponds and produces rough rice and yams. In 1795, [648] when the Miao revolted, the headman, Wu Lung-teng, whose family had lived there for generations, was entrenched there. The above two places are the largest among the basins on the plateau. There are countless small basins /p'ing and ch'ung/. [312] There are numerous wells and springs in the mountains, wells being found even on the peaks. The "Yao K'ao" section of the Miao Fang-pei Lan states: "Fifty li southwest outside the city is Ma-an Shan /"Horse Saddle Mountain"/, which is about eight or nine li in height, is very steep, and resembles a horse saddle in shape. On top of the mountain there is a well that never [312] goes dry. On the mountain there are pockets where there are irrigated rice fields. It is a strategic point for the uncivilized Miao to defend." The La-erh plateau is dotted with Miao [361] villages and settlements because of its level places /p'ing/ and wells and springs, and there the Miao people thrive.

[1] [see cat. 116, p55 - ANALYST]

M /32 cont./
132 a ts'un. Excessive rain continues throughout the spring and summer for weeks and months, rendering the place muddy and difficult for travel. As soon as the rains let up, the steaming
M atmosphere penetrates the bones. The spring water flowing from
[312] rocky mountain hollows is very cool and upsets the stomach when drunk. The climate is so bad that outsiders living there are liable to become sick. This is what Ma Fu-po said: "Alas, Wu Ch'i is full of poison." In autumn and winter the frost and snow fall early, the distant hollows and lonely peaks being piled with accumulated snows for many months without melting. Often hailstorms pelt the land and icicles hang from the eaves to the ground as big as pillars. To go in and out of a house the Miao have to break open the ice with sticks. If one goes up six li it is especially extreme. Even the birds run away from the cold weather. Since the area has been developed and the Miao civilized, there have been less rainy weather, fewer freezes, and birds have come back to nestle in the trees." This quotation gives some general ideas about the climate of the Miao area. But today, the Miao area, having been developed for a long time, has no more jungle, and although the climate remains the same, the geographical environment has been greatly changed. The former malaria-ridden wilderness has become thickly populated areas.

C Settlements. — The distribution and types of Miao settle-
712 ments vary according to the topography and ethnic group. The
[421] Chinese generally live in a ch'eng /city/, a pao /fort/, a t'un
[361] or in the neighborhood of a stone guard house. The city is /Illus. 8 faces p. 33/ /33/ larger than the pao and the t'un smaller than the pao. So the important Chinese settlements are the paos and t'uns. Paos and t'uns are more numerous in the Miao area than in any other region. The origin of their construction is referred to in Miao Fang-pei Lan in the Ch'eng Pao P'ien /Section on Cities and Forts/ as follows: "According to the Feng-huang sub-prefecture's negotiations for improvements and memorial to the throne to repair the paos, Te-sheng-ying /Victory Barracks/ (Illus. 9) and Liao-chia-ch'iao /Liao-chia Bridge/, the defense commissioner

/54 cont./

241 [114] [133] [243] agriculture. After our investigation on the spot we realized that this account was all wrong. What is said in the Gazetteer refers only to one of the methods used by the Miao to cultivate mountainous terrain. The Miao area is all mountainous, hence there is much hilly land and few fields. The usual crops are various cereals, mainly planted on mountain slopes. The inclined field cannot take fertilizers. After three or four years of cultivation, the soil becomes barren. It becomes necessary to use the rotation method, to abandon it and pick new land to develop. This allows the old barren ground to recover its fertility. After three or four years a lush undergrowth gives it the appearance of wild land, which to the Miao indicates the recovery of the land's fertility. When spring comes the Miao fell the trees and brush, let them dry in the field, and then set fire to them. The charred remains and ash are left in the field to be used as fertilizer. This is the so-called slash and burn cultivation, otherwise known as to-yü /"to slash fields which are in the third year of cultivation/, and the field is called a field planted by fire or yü field. In the first year of cultivation the yield is often doubled. The mixed cereals [243] planted includes grain for the most part, maize, /55/ buckwheat, and kaoliang; still next hemp, beans, and pearl barley. [221] The sowing is generally done in April and May, and the harvesting in August and September.

243 [221] Besides the yü fields the Miao also plant plots of land which can be flooded for growing rice. Rice grown in flooded fields is transplanted in April and May and is harvested in August and September. The Miao area is very mountainous and there are very few level areas for rice fields. They are found in small number only in the small basins in the mountains and along the banks of streams and rivers (Illus. 27), the rest being terraced fields (Illus. 28, 29). The land of the [312] basins in the mountains are mainly irrigated by leading water from springs fed by mountain streams. Water wheels (Illus. 30) are used for irrigation in the terraced fields along the streams.(1)

/55 cont./

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312

[171]

1. This kind of water wheel is propelled completely by water power. In the mountainous areas of Hunan and Kweichow where the water flows rapidly, such utilization of natural water power is very widespread. It is not found only in Miao areas. Sung Ying-hsing of the Ming period wrote in his Tien Kung Kai Wu: "The rapid water flowing underneath the wheel makes it rotate, forcing the water into tubes, one by one leading into another bamboo tube and flowing into the field. It never stops day or night; there is no worry for a hundred fields (see Vol. I, 'Nai Li /Grains/')." A kind of water mill (Illus. 31) used in the Miao area also utilizes natural water power.

The size of the water wheel depends upon the height of the terraced fields. By means of long and short bamboo tubes the water is conducted to near and distant fields. The terraced fields in the Miao area involve considerable labor. On a slope where there is a spring, earth is scooped out to make raised paths between fields, which act as dikes, going up in tiers, or stones are piled up to make embankments on both banks of a stream. These man-made terraced fields require a great deal of time and labor and are susceptible to drought. For they rise from the foot to the waist of the mountain, tier by tier, like a ladder, so that it is very easy for the water in the fields to leak away. But in the event of a shortage of rainfall, when the spring fed by mountain streams dries up, irrigation stops

[332]
[333]

[731]
[784]

/55 cont./

243 and a drought, ensues, an event which is greatly feared by
312 the Miao. Every second and third month plowing ceases for
731 seven days, and harrowing is avoided in order to ward off a
784 drought. The period of taboo starts from the nineteenth day of the second month to the twenty-third day, and again, from the thirtieth day of the third month to the first and second day of the fourth month. According to Miao superstition any violation during the period of taboo would bring on the disaster of
[782] a drought. Only through prayer and repentance can it be
[688] avoided. The violators are required to provide chickens and pigs for the sorcerer who stands at the highest point of the slope to offer prayer and sacrifice (called the "sacrifice to the spirit of the high slope," see the later chapter, "Magic and Religion").
243 When terraced fields come up against floods, although it is
731 not like the lack of harvesting of seeds in a drought, still often the sudden rush of mountain streams bursts through the terraced fields and destroys the structure of the fields. Moreover stones and sand often pile up, which is difficult to repair at once. Sometimes, the field is reduced to a steep incline or a deep gulch beyond repair. So, the Miao people toil all year round:
731 in prosperous years they barely miss cold and starvation. In
648 case of disaster, they are unable to look after themselves: the
[432] weak sell their children in exchange for a measure of grain;
[858] the strong form gangs to plunder the countryside. When the
[579] authorities press too hard on these marauders, then widespread unrest often result. Thus goes the saying: "The Miao area has a small disturbance every five years, and a large disturbance every ten years." The reason is not that the Miao are by nature fond of trouble making, but that they are driven to take dangerous risks by the pressure of poverty /Illus. 27-31 appear
[161] on pp. 56-60./ /61/ under a condition of overpopulation in a limited area. Hitherto, each suppression of a Miao disturbance by the government brought about peace, but it lasted only a few years before the outbreak of new unrest. Former administrators did not understand that the cause of the Miao disturbances

[text continues on p.89]

2:Ling & Ruey--87 E-5 (1933) 1947 AE5 Miao AE5

/59/

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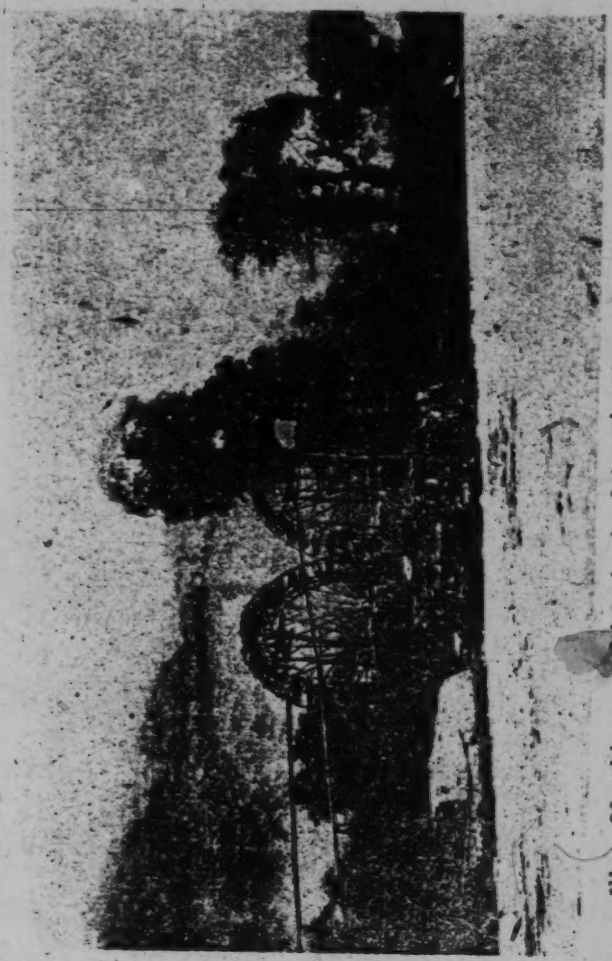

Illus. 30. Water wheel on bank of the T'o Chiang.

2:Ling & Ruey--88 E-5 (1933) 1947 AE5 Miao AE5

/60/

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Illus. 31. Water mill on bank of the T'ung Ho.

A-Mickey E-5 (1940-?) 1947 AE5 Miao AE5

right, brought one to a cluster of seven Chinese houses about the Huang family temple. Four-tenths of a mile beyond was a Chung-chia village. In the other part of the valley were smaller villages of Cowrie Shell Miao and Chung-chia and the home of the large, extended family of Chinese of whom the *lien-pao* official was a member.

The rest of the valley, except for one deep cleft, was made up of knolls and depressions and given over to fields in which rice was the chief fall crop, with tobacco, chillies, beans, maize, and millet playing a minor role, and wheat, broad beans, peas, and rape were the spring ones. Vegetable gardens, in which were grown a continous succession of vegetables, occupied the lower slopes of the nearest hills. There were bamboo and nut trees in the wood and edible bamboo in the thickets about the village. A little stream ran through that part of the valley in which Yang-chia-sai lay and through the cleft mentioned above reached the end of the valley toward Lung-li, where it became a waterfall. A second stream watered the other part of the valley and flowed toward the south. From the springs and streams water was carried for household use. The presence of these sources of water and the pond gave the valley its name of Ting-shué-pa, meaning "divide where water is assured." The bamboo thickets and the wood furnished timber and faggots, both timber and bamboo being used for the construction of buildings and many articles of household and farm use. The mountains were a source of fuel in the form of faggots, grass, weeds, and fern. From them the women brought grass for raincapes and food for cattle at certain seasons of the year. At others the children took ponies, cattle, and water buffalo to the mountains for grazing. All those in the vicinity — Miao, Chung-chia, and Chinese — made use of springs and mountains, but the various groups kept fairly separate.

4:Mickey E-5 (1940-?)1947 AES Misc AES

very widely scattered near to and far from the village, so that when the plants were ready for transplanting they need not be carried so far to the permanent fields.

This plowing, harrowing, fertilizing, and seeding of fields to rice (figs. 15, *b*; 16, *a*) continued for more than a month. During that time the young people, both married and single, began the cleaning out of stables and carrying the straw and manure to fields into which the rice was later transplanted. I am not sure whether they were expected to initiate certain activities, or were just more enterprising, but the family in which I lived had their stables cleaned first. Perhaps it was because as the most scholarly of the village the men of this family could interpret the *Farmers' Almanac*. The work went on all day and there was much merriment connected with it. Some of the young men filled the baskets while the girls sat about and embroidered and joked with them. Even after they had carried their baskets (one on each end of a carrying pole) to a central point, they continued to embroider until Mo-mei gave a signal, whereupon they set off in a long file. First one, then a second, and then a third group of fields was visited, in different directions from the village but all belonging to the one family, whose holdings were comparatively extensive. At night the women of the household served a good meal to the whole company, for which they had made fresh bean curd.

On several days following this work continued and the stables of other households were cleaned. When it was a question of the household in which I lived, Mo-mei, the oldest daughter, set the pace, but she did not always make one of the group on other days. Rice in the seed beds was now well up above the water, making the fields look like lovely green lawns. One day I went with two of the women of our household to a field where they took out weeds, dug around plants of celery cabbage, beans and leeks, and cast in pulse. On another day the old mother put in the seed of chillies, using wood ashes as a top dressing.

During the third month (the second half of April and the first half of May, 1942) there was much rain, very welcome to the farmers because it insured the right amount of water

4:Mickey E-5 (1940-?)1947 AES Misc AES

241 for flooding the fields. There were days of
312 rain followed by rainy nights so that at least part of the day was sunny. They continued the preparation of fields and the carrying of fertilizer and began the harvest of rape, wheat, beans and peas.

241 For rape the whole plant was cut near the ground and the sheaves set, heads down, in the fields or along the beams of a barn or house. The seeds were later knocked out against the inside of a large, square wooden box in the field or on a threshing floor. For wheat each head was snapped off and thrown into a basket on a woman's back, to be dumped into the baskets on the carrying pole and taken to a mat on the threshing floor to be flailed. I helped twice with the reaping of wheat. Bean and pea plants were pulled up by the roots, bundled up, and hung up on the rafters to dry. When they were thoroughly dry the dirt was pounded off with a large wooden mallet, which could also be used to beat out the pulse. Or a flail was used. They were then sieved and winnowed in large, flat bamboo trays.

[335] One day fully half of the men of the village, under the direction of one of the older ones, were working together reroofing a house, while the young people went back and forth with their loads of fertilizer and empty baskets. However, the chief activity at this time was the preparation of fields into which rice, now several inches high, was transplanted later. Most of the fertilizer was carried to prepared fields, but some to fields not yet wholly cleared of other crops.

On the first of the fourth month I saw the members of our household working together to prepare a field which had been cleared of beans and rape. Two young men, one a member of the household, a relative who was something of a hired man, and one from another household, were plowing, the plows being drawn by water buffalo. The second nephew together with his wife formed one "team" and the son and his wife another to bring up water from the pond, along which this long field stretched, and pour it onto the field. They had attached ropes with sticks in them to the handles and to a point near the bottom of each bucket on each side, to hold by, so that they might together swing

312
241 About this time, when the people had just about given up hope of rain in time for preparing the fields and transplanting rice, the rain came in a flood. (Beginning of June) It poured one whole night and there were hard showers and storms on the next day. It rained for two nights following, also. This was just the kind of a rain needed to make upland fields ready for plowing and harrowing and to flood the lower ones. Our family had spent three days just before this in a second bout of bucketing water from the pond into the large field. Again men of the family and related households plowed and men and women formed teams for lifting water. Others were transplanting rice into fields of deep mud with no water on top. It was a time of many activities – harvesting, sunning, flailing, and winnowing of wheat, bringing in plants of rape, beans and peas. Both wheat and rape featured the markets in Lung-li and Kou-ch'ang. Rape is used to make the oil burned in lamps.

Another rain a week later lasted two days. I went to Lung-li to market on the first day and had the exciting experience of racing the storm home successfully. The hard rain of this day and night filled the rice fields and flooded even some that were rather well upland. The buffalo bullfighting meadow became a little pond. Almost all of the wheat and its accompanying crops (literally that, for they were planted together in various combinations) were in before this hard rain, and only a few wheat fields had straw still standing in them. Most of them had been made ready for other crops. Also, nearly all the seed beds had been stripped of their fine stand of rice plants and made into fields with even rows, like the others. It was almost time for the village to take a little breathing spell.

The men worked as steadily as the women, for the fields for rice had to be plowed and harrowed at least twice, some three times — after the wheat was harvested, when they were flooded, and again just before the plants were set out. It was common to see men plowing or harrowing at one end of a field, or in an adjacent one, just before the women moved in with their bundles of plants. I saw women carrying the plow and harrow to the field, but only two harrowing. I saw a few men bun-

4:Mickey E-8 (1940-?)1947 AE8 Misc AE8

312 dling up rice plants and carrying them to the fields, but no men setting out plants.

241 243 I once tried my hand at helping and did fairly well at the bundling of rice plants — at least as well as the twelve year old girl — but they feared I would be too slow and clumsy at the transplanting. It was a nice little trick to gather up the plants in the right hand and feed them into the left, then swish them around in the water to get all the mud off the roots. Usually two handfuls were so prepared and laid down in the water while another was gathered. Then they were all put together, washed again, and tied with a length of straw, of which the worker had a bundle stuck into the back of her belt or laid on the stand of plants before her. The mud was more than knee deep and I found myself clumsy in moving around and getting one leg after the other out of the mud without losing my balance. The setting out of the plants required the ability to move backward in a lively fashion. That night they inquired solicitously after my waistline, fore and aft, but all I could report was a very bad sunburn just above the water line. Also I had got rather wet, for their sailor pants, rolled well up the thigh, were much better suited to that sort of thing than my knickers. I found that they were all having dysentery, and I got a touch of it, too.

[164]

374 Foresight in gathering big bundles of faggots justified itself during this period, for no one had time to go to the mountains for fuel. They used at least one big bundle a day in our family for the fires under the big cooking bowl in the kitchen and under the little ones in the house, over which they cooked vegetables.

241 243 312 By the end of the first week of the fifth month (end of June) the transplanting of rice was complete. Then there was a season of cultivation, until the plants were large enough to shade the space between them. Women, and now and then a man, worked in family groups in each paddy, pulling out the weeds and tossing them on the dikes or treading them down into the mud. At the same time they had to cultivate vegetable gardens and the fields in which beans, corn, tobacco, chillies, and millet had been sown to take the place of wheat and other crops. Here they

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

used the mattock, and as they worked they fertilized the plants with night soil and wood ashes mixed with animal manure. Our family also used some lime mixed with manure, which was left over from several loads carried to another village eighteen *li* [3] away. Toward the end of the fifth month several young men had taken out the pile in the room back of the kitchen in the new house and mixed it with manure, after which some of the village girls and women of our household carried it. It must have been promised for a certain day, for the trip was made in a drenching rain which made the road hard to travel. Mo-mei, the oldest daughter, was a member of this group.

It was interesting to note the attitude taken toward the transplanting of rice in different localities and among different people in one locality. In Yünnan among the Chinese near Kunming men bundled up the plants and transported them, while only women were allowed to set them out. I was told that this was a custom borrowed from the non-Chinese there, who believed that the women insured fertility. Here the women did all of it, with only a few men helping with either bundling or setting out. In both cases the men did the plowing and most of the harrowing. In the one Chinese family in this village and those between the valley and Lung-li I saw only men doing all of it.

While the busy season was in progress all the bundles of faggots in the lofts got used up, so now and then the women went to get more. Often it was much mixed with dried grass, fern, and so on, sometimes mostly of these. Also huge bundles of long, fresh grass for the animals, which were kept in the stables, were brought in. Women and children took water buffalo out once or twice a day for a soaking in the large pond and for feeding upon the rushes and reeds in it. But cultivation was the main task for all women, who took time out only to nurse a boil or catch up on washing and mending. The men went to market a great deal, most of them carrying wood in one form or another — planks, pieces of log, split firewood, faggots, bamboo poles. They seemed able, with what they could find

[3] A measure of length reckoned at 360 paces or

[5 cont.] One difference is their fondness of
262 hot pepper, [6] of which they use a lot in their dishes. To whet
[263] their appetite while eating, they have a bowl of dried pepper mixed with soup at the table, into which they dip every chopsticksful of food. The second difference lies in the scarcity of meat, their food consisting chiefly of vegetables grown by themselves or bought from the market. The daily dishes are mostly sour cabbage, sour soup, salted cabbage, preserved cabbage and pepper mixed with beancurd in different styles of cooking. The
263 third difference is the scarcity of salt in their cuisine due to the high price of salt in Kweichow. Even the well-to-do Miao-I use it sparingly. They roll a lump of salt in a cooked dish once and then save it for future use to last for a long time. The fourth
● 312 difference is their lack of water. They live in the high mountains, hence the name "kao-shan Miao" [high mountain Miao], and have to go down to the low land to get their water supply.
[515] The scarcity of water makes them reluctant to wash often. They
[271] are also used to drinking unboiled water and cold rice. Fifthly,
273 they are fond of wine, and their capacity being large, they use big bowls but sip slowly, enjoying all the while. Often they are dead drunk when they come back from the market place or from a party.

291 2) Costumes. The various Miao-I groups retain the special characteristics of their costumes, which have become the symbols of their identification. The colors of their clothes are green, blue, gray, black and white, the other pigments being unavailable. The dress materials of the Miao-I in the northwest are mostly
[439] home-spun hemp fabrics or cotton cloth obtained from the Chinese in the market place. In the southeast they produce
[294] cotton, and spin, weave and dye the cloth at home. They sew the clothes themselves, there being no tailors. The men wear
[302] their hair in chignons piled upon the head and wrapped up in turbans of blue cloth, which are not removed all year round and look like basins. The costumes of the women are not as simple as those of the men as they still retain their ancient styles and forms, which are too elaborate to relate here. Except the I women of the Chung-chia and Tung-chia, who are more progressive and wear long jackets and trousers like the Chinese, all the

1 [From the Chinese.-Analyst]

[185 cont.]

The Eighth Month. The fifteenth day of this month is the mid-autumn festival. The local Chinese have the custom of making offerings to the moon, which the Miao-I do not have. Before this date, however, some frolicsome fellows among them might steal a pumpkin from somebody's yard and on the eve of the fifteenth day would dress it up into the likeness of an infant, complete with garment and shoes, and wrap it inside a dress. While one man carries the pumpkin, another would walk behind, simulating baby talk or baby cry. They also carry with them different eatables and visit neighbors and relatives who do not have children. On arriving, they would set off firecrackers and then knock at the door to ask for entrance. The childless family, knowing the visit in advance, would prepare a feast to entertain the visitors in the hall. After entering the house, the visitors would take the pumpkin to an inner chamber and place it on a bed, imitating at the same time a child's crying. One visitor would then spit into the bed and exclaim: "The baby is wet!" On hearing this noise the owner of the house dashes into the room and invites the visitors to the feast. This performance is commonly known as "presenting the old pumpkin," and is regarded by childless couples as a good omen for childbearing. If in the future the recipient should actually give birth to a son, the pumpkin bearers would be treated to another feast.

The Ninth Month. The ninth day of the ninth month is the Ch'ung-yang festival. On this day the Miao-I families within the district all eat tz'u-pa and make wine, known as Ch'ung-yang wine. It is said that the wine made on this day is especially delicious in taste and can last for a whole year without becoming weak.

The Tenth Month. No festivals.

The Eleventh Month. No festivals.

[186] The Twelfth Month. The eighth day of this month is known as "La-pa," on which the Miao-I have the custom of competing for the first bucket of water. The bearers are all women, who rise early in the morning to go to the nearest well to draw the first bucketful of water to carry home. It is used to cook rice for the animals, to wash the women's hair, and to brew

in a long rectangle. That of the leader, where I stayed for 24 hours, was 12 by five meters and was divided into three rooms approximately equal in size. At one end, food for the men and food for the pigs was cooked successively in an enormous cast basin resting on a hearth formed by a hollowed-out cube of earth left standing on the platform when the foundations were dug. In the middle was a common room where camp beds were spread out and where the surface of a fragile altar decorated with paper sapeks bore cups of alcohol and sticks of incense (1). Finally, a room at the other end without direct communica-

1. Next to it, four chicken feathers glued to a sheet of paper which was spotted with blood reminded the inhabitants of the periodical sacrifice to the genii of the house.

tion with the outside was provided with a large camp bed and contained a well closed-off chamber where wooden chests held the family wealth -- ceremonial garments, jewelry and salt reserves. In the /234/ kitchen, an alcove served as an extra bedroom. The interior plan may vary greatly in detail, as may be judged by a plan taken from a neighboring hamlet (Fig. 23) (1). I also saw a much smaller

1. However, the house described above would be the typical Mèo house, according to Father Savina, (114), p. 190.

house -- five by three meters -- which contained only two rooms.

The furnishings may be distinguished from Man furnishings by the presence of numerous wooden objects -- troughs, buckets and large spoons and bowls which have been very well made by the Mèo themselves. The foot pestle is outside under the overhang of the roof, or inside like the mill for crushing maize, an assembly of two large round stones, one of which turns on top of the other moved by an eccentric lever (2). Water is bro[illegible]ar the house by a system of

2. This instrument seems to be peculiar to the Mèo. However Colonel Bonifacy found it among Lan Tien Man also (43), p. 178).

bamboo canals often several hundred meters long. Next to the dwelling, a rectangular granary holds the reserves of paddy and maize which would not fit under the rafters, and the pigs are fattened in long, raised

39: Bernatzik--310 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 11

Medicine

515 [364] Hygienic conditions in the Meau villages are very unsatisfactory. The children in particular are literally encrusted with dirt. Even the adults seldom wash themselves. To do so they take some water in the hollow of the hand and put a little over the face or wipe the face with a damp piece of clothing. Since, however, articles of clothing, too, are rarely washed, this procedure is quite ineffective.

Cleaning the body or clothing with anything but water is [296] unknown; neither sand nor fat, oil, smoke, or fire is used. Marabail (1), too, states that the Meau are dirty and that their

1. Pages 463 and 451.

clothing stinks, because they never wash. He accounts for this by [312] saying that water is scarce, but this certainly is not true for Farther India!

People are sometimes covered with crusts of dirt into which perspiration cuts light streaks. Flies and other insects 364 hatch out their eggs in the rubbish heaps. The relatively good 164 health of the people stands in peculiar contrast to this. Child [165] mortality is very high, but it is offset by the high fertility. Anyone who in childhood was able to survive the many epidemics and sicknesses that befall the little ones shows considerable resistance to sickness as an adult.

364 The houses of the Meau are swept, to be sure, but the [356] refuse is thrown beside the dwelling. Pigs and dogs search for [514] their food in the rubbish heaps. /230/ There are no toilets (see [231] the chapter, "Settlement and House Construction"). The feces of the animals defile the dwellings and village squares and, during the dry season, often form a whole layer which is washed away only by the downpours of the rainy season. Since the Meau [361] villages are built on slopes, the violent showers take care of this needed cleaning very thoroughly. After tropical thunderstorms masses of water stream between the houses, which are protected by ditches, and wash away all the refuse.

/260 cont./

If the path forks, the head carefully puts branches over the path, by means of which those following can see the direction in which they must continue.

In general, if there is no compelling reason such as war, epidemics, crop failure as a result of rice diseases, and the like, a migration is never farther than a half of at most a full day's march from the old village.

/261/ During the migration one always tries to reach the desired goal by the shortest route. Winding paths are taken only if there are pack animals, and then only as many as are absolutely necessary in order to prevent a breakdown of the animals. Otherwise, it goes straight uphill and then continues along the crest line; upon reaching the end, it goes straight down again, across the valley and usually through a brook, and then again climbs up the next mountain ridge. -- This kind of migration differs fundamentally from that of the Thai peoples, who always, as far as is in any way possible, follow the brook beds in the valleys and, when that is no longer feasible, cross the mountain by the shortest route, in order to reach the brook bed again on the other side. The manner in which the Meau travel reminds one very much of that of the Lapps and makes European ideas seem positively ridiculous. They walk very fast and rest often. In no time a water pipe is carved out of bamboo and makes the rounds, or a stub pipe of wood is lighted (see the chapter "Food and Stimulants"). Water is drunk from every little brook that is reached. Nevertheless they rapidly push onward.

During the migration the intimate association with the natural surrounding is clearly evident. They are constantly looking for useful objects. Whether it be lianas whose fibers will later be twisted into ropes, or those that, cut into strips, will later serve as plaiting material, in no time they are lopped off, rolled up, and fastened to the packsaddle. A squirrel is killed with a well-aimed shot of the crossbow and stowed away in the pack bag; perhaps even a muntjac is bagged. The latter rarely happens, however, for, although otherwise they stalk game as soundlessly as wildcats while hunting, on a migration it is as though all the evil spirits were let loose. The shouting, hooting,

/263 cont./

361 an influential person. Usually, the houses are distributed over the area singly or in pairs." Abadie (2) reports similarly.

2. Page 158.

The villages of the Meau in Thailand always lie along the upper course of headwater streams and are usually named after them. To make clear my findings concerning the manner of settlement and house construction of the Meau I am reproducing [103] (Ill. 108 and Fig. 57) a site plan of the village of Nam Fa (Nam = water, brook, in Thai; Fa = name of the brook).

The village lies on a mountain slope dropping off rather steeply from east to west, which changes into merely a gently sloping plain where a kind of village square has formed. The space in front of the chief's house represents the center of the village. Feasts and dances are held here, the villagers meet here, guests from the neighboring villages stop here. The latter [628] [574] are often several days' journey apart; each village therefore represents a self-sufficient community. Nevertheless, during the dry season, visits are made frequently and with pleasure.

[134] All around the village the large trees are cut; it stands on bare loam which, after a heavy rain, turns into a sticky bog in places where it is not steep enough. Behind the houses [241] [351] there are small fields and gardens with all kinds of tubers and vegetables, sugar cane, gourds, bananas, and poppies. They are not fenced in and look more like the adjacent dense primeval forest than like planned gardens.

312 Every village is connected by a water line with a nearby source. The water of the source stream pouring down a steep incline is conducted to a trough by means of halved bamboo poles which rest upon forked posts about two meters high and whose partitioning walls have been removed (Fig. 58). /264/ /Fig. 57 appears here./ /265/

361 712 We did not come across any fortified villages among the Meau in Thailand. They had neither gates nor fences, nor definite entrance signs. /Fig. 58 appears here./

1/1 [See cat 116, P707- ANALYST]

39: Bernatzik--361 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5
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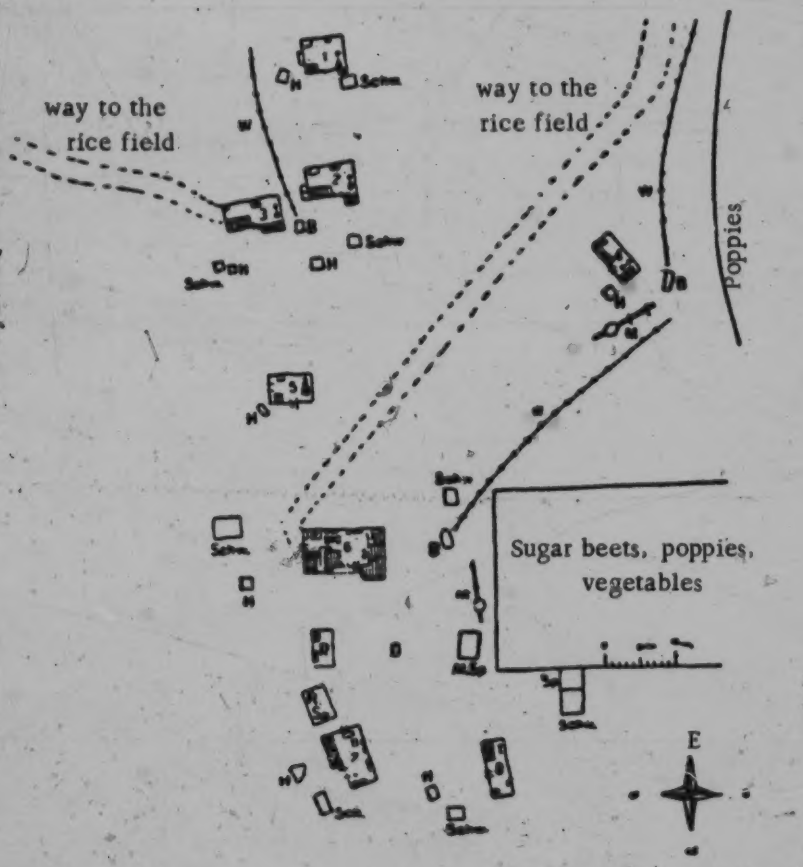


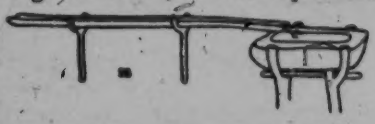
Fig. 57. Plan of the Meau Village Nam Fa.

Key to symbols:

1-8 = Dwellings	B = Wells
▭ = Sleeping places	R = Cattle stable
⊢○ = Rice pounder	M. Sp. = Maize granary
□ = Hearth	R. Sp. = Rice granary
Schw. = Pigpen	M = Rice mill
H = Chicken coop	Sch. = Smithy
W = Water line	D = Village square

/265 cont./

621 596 I usually found the houses of the Meau occupied by one large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood



312 415 824 Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.

[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 621 Explanation in connection with the individual houses of the village plan in Fig. 57. House 1: It has an attached rice [343] granary and an enlarged sleeping room for strangers. The personal name of the father of the house is Tua; his family name, [551] Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

House 2: It has an attached granary for rice and maize [343] and an attached bedroom for the oldest son. Father of the [551] house: personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [see cat 116, p705 - ANALYST]
2 [" " " , " "]
3 [" " " , p643 - "]

39: Bernatzik--478 E-5 (1936-1937) 1947 AO1 Thailand
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/351 cont./

226 [114] [184] The statements in the literature about the fishing of the Meau vary, depending on which territory of the Meau the authors visited. For instance, the information by Abadie (1)

1. Page 162.

is completely opposite to my own observations. He writes: "The Meau are no fishermen, since fish are quite rare in the upper course of the mountain streams. They eat fish, however, both fresh and dried, whenever the opportunity presents itself." [262]

On the other hand, the observations that Savina (2) con-

2. II, p. 230.

veys are entirely different again: "In the evening, after the meal, the young people like to go fishing and search half the night under the rocks. One sees weirs at the foot of all the waterfalls. If one gives pins to the children, they immediately make angling hooks out of them. Communal fishing by villages usually takes place at the beginning of summer, when dams are built in the watercourses in order to put the rice fields on the mountain slopes under water. Then the fish are poisoned by means of the bark and leaves of certain trees, which are thrown into the water in the upper course of the stream." [312] [241] [278]

226 278 Among the Meau in northern Thailand whole troops of men, women, and children join together in order to pursue their favorite pastime, fishing with poison. First the leaves and bark of a certain tree are collected in the forest. When eight carrying baskets are filled, /352/ they are taken to the village, two additional baskets are filled with wood ashes, and then they all set out. When suitable places are reached, that is, deep places in the river bed fed by a scant supply of water, men, women, and children pound with cudgels the bark and the leaves brought along, mix the wood

39: Bernatzik--588 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/437 cont./

462 large trees, building stables for cattle, horses, and pigs, the
[231] care of domestic animals that bite, and saddling the pack animals. Another task exclusively for the men is the making of weapons; only the men make arrow poison and poison the weapons, catch mammals and birds, cook opium, and make alcohol. Furthermore it is their task to chop up the large trunks
[342] into firewood. In housebuilding, on the other hand, the men alone set only the posts.

Actually, the hard struggle for existence in the mountains of Farther India requires the full co-operation of the woman. Abadie (1) has likewise made the same observation:

1. Page 151.

"It is the task of the Meau women to carry firewood and water; also among their activities are the preparation of yarn, spinning, weaving, dyeing, batik work, embroidery, all the housework
[241] and the cooking, and the weeding in the fields." Savina (2)
[248]

2. II, p. 211.

mentions further that the cultivation of flax is reserved to the women, but the Meau in Thailand do not practice it.

Both sexes do the work in the fields, clear the virgin
[241] forest, lay out the rice fields, sow, plant, and bring in the harvest.
[231] Among the joint tasks there are also reaping, fishing, papermaking, the care of the good-natured domestic animals, knitting or crocheting, netting, plaiting, house construction, in particular the strenuous dragging in of the building materials, as well as the bearing of burdens in general, the operation of the stone mills, and the sacrifices to the ancestors and spirits.

461 /438/ There is no actual work specifically for the chil-
857 dren. The children grow into their future activity, as has already been described in the chapter, "Life in the Community," the section, "Children at Play and Work." Obviously, the fetch-
[313] ing of firewood and water-carrying are left for them; boys are
[312] used as messengers and appear to be as trustworthy at it as in
[231] feeding the domestic animals in the stables or in tending them
[203] in the pastures.